

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

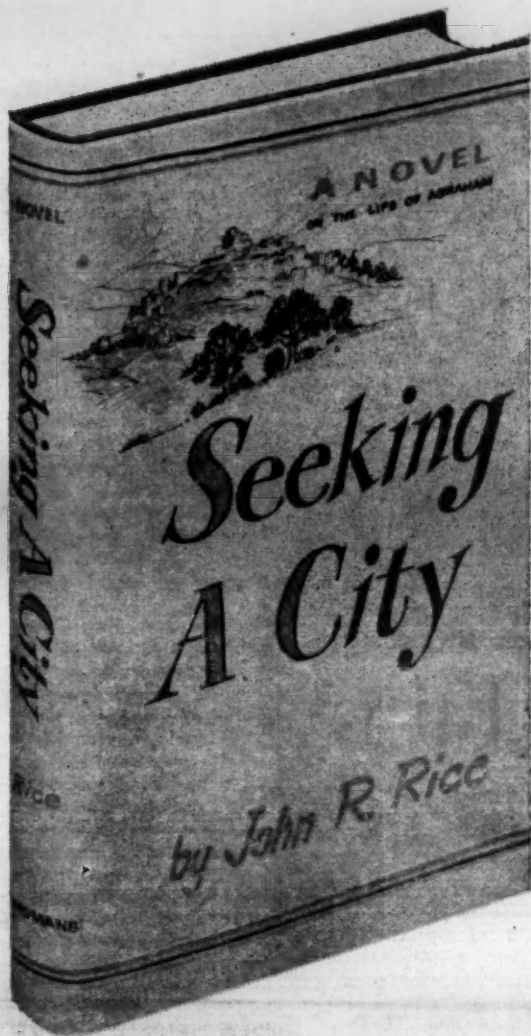
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## New Christian Novel

Starting to read the Bible through again this year, the editor was overwhelmed with the marvelous story of Abraham. We were awed and delighted to find how much Abraham knew about Jesus Christ and salvation. So, with study, prayer, imagination, writing and rewriting, almost wearing out the pages of the Bible, we let the Spirit of God plus a consecrated imagination and a great deal of research and work be used to bring out a Christian historical novel showing the life and times of Abraham and his companions. It took months of rewriting, study, corrections, verifying historical facts, improving the style. Now the nineteen chapters shown above are being printed under the title, *SEEKING A CITY*. It shows how Abraham looked forward to the heavenly Jerusalem which will come from God out of Heaven and be the capital city of his beloved Canaan and of the world and of God's Heaven. Abraham really did seek the city of God and knew that he would one day reach it. Hence he was willing to live in tents as a nomad, a stranger, till he would be home at last in the city that hath foundations, whose builder and maker is God!

The nineteen chapters will make real those days so soon following the flood. You may be surprised to find that Shem was still alive. The facts and teachings that are woven into the thrilling story of Melchizedek, the land of Canaan, the birth of Isaac, how Abraham offered him as a sacrifice and received him, in a figure, as one risen from the dead, picturing the resurrected Christ, the love story of Isaac and Rebekah. These and many more historical and scriptural facts make the story not only readable and thrilling, but full of inspiration and spiritual instruction. We earnestly hope that God will use the novel, *SEEKING A CITY*.

The novel will sell everywhere

for \$3 a copy. It has strong library binding, lovely jacket. But the \$3 book may be yours free. (Continued on page 4)

## The Glorious Gospel

By Rev. James MacKenzie, Pastor  
Presbyterian Church  
P. O. Box 481, Edenton, North Carolina

"According to the glorious gospel of the blessed God, which was committed to my trust."—I Tim. 1:11.

The greatest fact of our time is the glorious Gospel of our Lord Jesus Christ. So ancient it antedates creation, yet as up-to-date as tomorrow's newspaper; so simple the youngest child can understand it, yet so profound the greatest minds of all time have plumbed its depths but in vain. Purchased at tremendous cost: the life blood that surged through the veins of the Incarnate Son of God, yet offered free, without

money and without price to all who believe and receive.

### Glorious in Simplicity

Glorious the Gospel in its simplicity. Is there any other faith so magnificent in its simplicity as the Christian faith? I know of none. Search the vast catalog of religion and you will find yourself confronted with a dreary succession of rites and rituals, forms and ceremonies, traditions, legends, words and works. Not so the Christian faith. It is majestic in its simplicity!

Away with these religious eggheads who twist and turn the eternal verities of our Christian faith in order to make them seem complex and difficult to understand. A curse upon these sanctimonious infidels who would rip apart our glorious Gospel as a small boy takes apart an alarm clock to see what makes it tick—and having taken it apart not being able to put it back together again. When the Russians entered Vienna they found in the homes of the poor people there such luxuries as modern plumbing, electric refrigerators, and wall-to-wall carpets. Unable to appreciate these they slashed and destroyed them. Just so in our own land

(Continued on page 4)



Rev. James MacKenzie

## The Pleading of Faith

The Canaanite Woman Would Not Be Discouraged by Jesus' Seeming Indifference or Denial. How Her Great Faith Pleased Jesus!

By Charles H. Spurgeon, London, 1834-1892

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matt. 15:21-28.

Did you notice, in the reading of this narrative of the Syro-Phoenician woman, the two facts mentioned in the twenty-first and twenty-second verses? "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts. . . ." See, Jesus goes towards the coast of Sidon on the land side, and the woman of Canaan comes from the sea-shore to meet Him; and so they come to the same town.

May we find that case repeated this morning in this Tabernacle! May our Lord Jesus come into this congregation with power to cast out the Devil; and may some one—nay, may many—have come to this place on purpose to seek grace at His hands! Blessed shall be this day's meeting.

See how the grace of God arranges things. Jesus and the seeker have a common attraction. He comes, and she comes. It would have been of no use her coming

from the sea-coast of Tyre and Sidon if the Lord Jesus had not also come down to the Israelite border of Phoenicia to meet her. His coming makes her coming a success. What a happy circumstance when Christ meets the sinner, and the sinner meets his Lord!

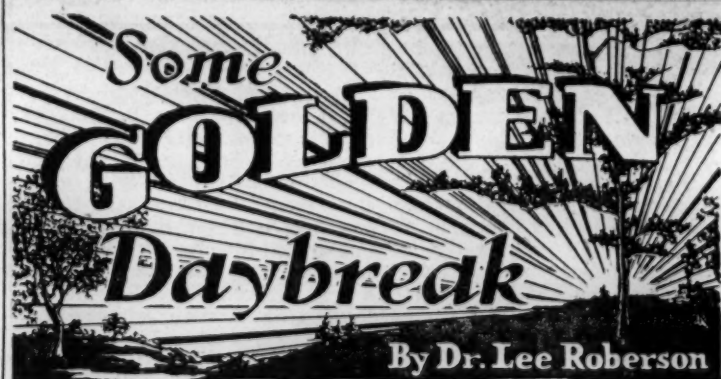
Our Lord Jesus, as the Good Shepherd, came that way, drawn by the instincts of His heart: He was seeking after lost ones, and He seemed to feel that there was one to be found on the borders of Tyre and Sidon, and,

therefore, He must go that way to find that one. It does not appear that He preached, or did anything special upon the road; He left the ninety and nine by the sea of Galilee to seek that one lost sheep by the Mediterranean shore.

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Charles H. Spurgeon



By Dr. Lee Roberson

Pastor, Highland Park Baptist Church,  
Chattanooga, Tennessee

## What Happens in the Great Tribulation?

CHAPTER IV

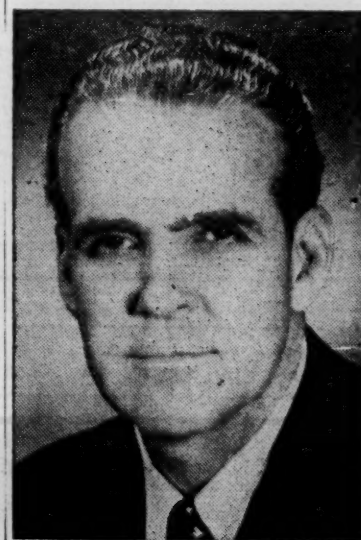
"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Matt. 24:21, 22.

We will consider in a moment some things which will take place when Jesus comes for the saints. But first, I want to point out some things which will not happen.

1. The world will not come to an end. Some people tie together the coming of Jesus and the end of the world. They are not at the same time. In II Peter 3 we read of the day when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But this occurrence will not be until after the reign of the Lord Jesus on the earth.

2. The unsaved dead will not be raised when Christ comes for His own. "But the rest of the dead lived not again until the thousand years were finished" (Rev. 20:5).

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Dr. Lee Roberson



# The Love of a Jailbird

By Editor John R. Rice

(A radio message recorded for THE SWORD.)

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:3-11.

This is the way Paul the apostle writes to the people of Philippi and prays "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ."

## How Paul Loved Philippian Christians!

Paul was in jail. Notice the wonderful love of this man toward the saints at Philippi. It was at Philippi where he won that slave girl, possessed of a devil, a girl who told fortunes and made her slave owners or masters very rich. When she was converted, she quit the fortune-telling business; so they caught Paul and Silas and put them in jail. But Paul was never, never, never sorry about Philippi. Oh, he loved these saints at Philippi! There was Lydia, the seller of purple. She and her household got converted and baptized, and others. There is much in the book of Philippians about the love of Paul.

Paul is in jail at Rome. His love for these is the love of a jailbird. It wouldn't seem so very respectable to a lot of people now if a preacher got in jail for preaching plain, hurting people's feelings, if a preacher got in jail because he was intolerant toward the evils of sin, false religion, or unbelief. It would be pretty bad now, people would think. Paul was in jail for preaching the Gospel. But he said here, that he prayed for them all the time. "Always in every prayer of mine for you all making request with joy." He said, "I thank God upon every remembrance of you." Every time Paul thought of the people at Philippi, his heart filled with gratitude and he said, "Thank God for those saints at Philippi." He said, "Every time I prayed for you, in every prayer of mine for you all making request with joy." I always pray for you and I always have such joy praying for you. I thank God every time I think about you.



Dr. John R. Rice

You see, the people at Philippi had sent Paul a good offering and Paul had been running through on pretty lean days. Now he said, "I'm full. Epaphroditus brought me the things you sent and it has been wonderful and sweet. And I want you to know that every time I think of you, I am filled with joy. In every prayer of mine for you, I make request with joy."

Paul loved them. Paul in jail loved the Philippians. In the book of Philippians, Paul seems to have more endearing terms than in others of his letters. For example, the fourth chapter says, "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." See how tender Paul is and with what loving words Paul writes. It is good to remember that Christians ought to love one another as Paul loved these saints at Philippi. And it is good to remember that they were right in loving Paul and supporting him in jail. "I am praying for you that your love may abound yet more and more." This epistle is full of love words.



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## Paul's Love Was Justifiable Love

Second, notice Paul says that this love he has for the Philippian saints was justified. For chapter one, verse 7, says, "Even as it is meet for me to think this of you." He said, "I believe that God who has begun a good work in you will perform it until the day of Jesus Christ and it is meet for me to think this of you because I have you in my heart." His love is justified first because it comes honestly from the heart, not just a professional kind of love that says you have to love everybody. "I don't get on anybody, I don't hurt anybody, I don't criticize anybody"—a professional kind of love. That isn't it. Paul said, "I really have you in my heart; so it is meet for me to say this."

Then beside that, he said, "Inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." What about this church at Philippi? Paul's love was justified to them because of two things. Paul said, "In my bonds they remember me, they love me, they support me; they don't just go with the headlines, the publicity folks in big organizations and those who are popular with the whole world and the flesh and the Devil." But Paul says, "Here is an old preacher of the Gospel who is in jail, but they still love me. They stick up for me. They send me their messages and they send me support."

I want to tell you, the proof of godly love, and the proof of genuine faithfulness to Jesus Christ is that you stand by the people who are shot at. I remember some years ago I was a member of the International Commission of the National Association of Evangelicals. I was glad to be in that organization for it contains many, many good, noble men. But I had said plainly to one of the men in that organization, "I want it understood that I am for brotherhood and fellowship, but I am not going to put up with anybody snipping at fundamentalists who stand up for Christ. If there is somebody who fights modernism and loses friends by being true to Jesus Christ and the blood, if there is somebody who stands up for the virgin birth and the blood atonement and the bodily resurrection and the verbal inspiration of the Bible, then I am going to stand for that person. I won't be a member of any committee that is in the business of 'earing down or smearing people who are good fundamentalists, standing and suffering for the faith.'"

Well, there came a time when there was some argument, and the man who was leading this International Commission said some sharp words in public attack on a man, an outstanding fundamentalist who believes all the Bible and says so. He may not always be thoughtful; he may not always be discreet; but he never wavers on the deity of Christ, the blood atonement, the verbal inspiration of the Bible, and in being true to Christ and the Christian faith. So I resigned. I said, "If it ever comes to a showdown between a man who is getting shot at for Jesus' sake and 'landed for Jesus' sake and for standing true to the Bible, I am going to be on that man's side, instead of on the side of those who compromise and never get hurt for Jesus."

So Paul said, "It is meet for me to have you Philippians in my heart because in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." They stood by Paul; so he said, "My love and my devotion to you is justified."

And will you notice Paul said in the defence of the gospel their loyalty was twofold: they were loyal to Paul and they were loyal

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## Incidents and Illustrations

By

Evangelist Robert L. Sumner

Contributing Editor



### Hollywood and "The Ten Commandments"

It has been amazing to note the number of evangelical ministers who have climbed aboard the bandwagon of Cecil B. DeMille, vociferously beating the drums for that movieland spectacular starring several Hollywood stars of questionable morals, "The Ten Commandments." If the liberal element were to boost this effort of Sin City to gain religious respectability I would think nothing of it, but when men of unquestionable character who have long stood for the fundamentals of the faith begin recommending to their congregations and to the public in general that they attend its showing, it becomes a cause for considerable alarm and careful investigation. Christians all over America are wondering why these saints are lowering their standard of separation from sin and worldliness in order to promote a production from the land of low, loose, licentious living.

What is the film like? One would imagine it must be an intensely accurate and faithful presentation of the Word of God for outstanding leaders in evangelical circles to publicly promote and praise it. Nothing could be further from the truth!

When in a southern state for a revival recently the pastor gave me a review of the film which was taken from a national magazine. The reviewer, of course, was no "blue-nose reformer" out to blackball Hollywood. He was a friend of the industry, one who would have every reason to favor such a movie and to commend it in his review. It is doubtful from the type language he uses in his review if he would even profess to be a born-again Christian, but, in the matter of this film at least, he shows more spiritual discernment than the ministers who have been hailing it as a wonderful picture for all the family to see.

I do not have room to give the entire review, but following is enough to convince any honest Christian that "The Ten Commandments" is not a Bible picture:

"... the truth about the famed filmmaker's latest cinema extravaganza is that it's got about as much relation to the Holy Scriptures as Elvis Presley has to Grand Opera...."

"The film purports to be a faithful biography of the Prophet Moses. It shows the life of Moses as a young man in Egypt in the Pharaoh's court. The rich pageantry of court life and the royal intrigue is run-of-DeMille drama—which the Bible never mentions at all.

"In other words, the entire first half of the film, which tells about Moses' experiences at the Egyptian court, is purely a product of Cecil B. DeMille's imagination."

"DeMille has dealt with the facts of Moses' later life—which the Bible does mention—with an almost total disregard for the gospel truth."

"DeMille's version of the Bible has Pharaoh's son demand that Moses be exiled because the Hebrew prophet had too much sex appeal and was beating his time with one of the most beautiful ladies of the court. 'Taint true!"

"According to the Bible, Moses left Egypt to save his life after Pharaoh discovered he was a Hebrew. As for the woman, the Bible leaves her out entirely—DeMille apparently decided that his cinema version of the Scriptures has more 'oomph'...."

"Sex wins again when Pharaoh nurses the fleeing Israelites into the Red Sea. Guess why he does

it? Not because he wants to recover his slave labor (Ex. 14:5-6) as the Bible says, but because Pharaoh's queen tells her mate that Moses spurned her amatory advances (DeMille, Exodus, \$\$.).

"Dramatist DeMille shows the evil Pharaoh murdering the Hebrew babies in order to prevent the arrival of a promised deliverer of the Jewish people. Any Sunday School Bible student can tell you he did it to keep the Israelite population from multiplying."

"Despite his professed devotion to the gospel, DeMille obviously felt free to improve upon the King James version whenever the box office demanded it."

"Passion gets into the act again when the Egyptian Queen uses her potent sex appeal to get Moses to ask God to prevent the death of her son and call off the Tenth Plague. The well-stacked young lady conquers the prophet's stern heart, and Moses—so help us—is shown asking God to forget the whole thing."

"Bible lovers would like to forget it too since this isn't in the Bible at all."

### "MILLION DOLLAR MISTAKE"

"Even God is not immune from DeMille's dramatic license. In the movie he tells Moses that the law is soon to be written on men's hearts. It's one of the film's most spiritual moments. It's also one of the phoniest, for this actually happened to Jeremiah hundreds of years later."

"In one of the most sensational scenes in the film, DeMille, at a cost of one million dollars, put on celluloid the awe-inspiring escape of the Israelites into the Red Sea. He shows Pharaoh send thousands of Egyptian troops plunging into the swirling waters, which then close around them and destroy them."

"Okay, so far. But lo and behold, the Pharaoh survives to witness the catastrophe—and even return alive to tell of it. The Bible, however, says that 'Not so much as one among them was left remain.'"

"It would take a fair-sized volume to recount all the biblical distortions in *The Ten Commandments*."

No less a reputed magazine than *Time* (11/12/56) described it as "in some respects perhaps the most vulgar movie ever made" and commented aloud that it was "difficult to find another instance in which so large a golden calf has been set up without objection from religious leaders." Why are these "religious leaders" praising a production which even a secular magazine like *Time* finds so objectionable?

The *Time* reviewer commented further, "... what he (DeMille) has really done is to throw sex and sand into the movie-goer's eyes for almost twice as long as anybody else has ever dared to. He throws it very clearly indeed. The dancing girls are numerous, nubile and explicitly photographed. Yul Brynner, as the Pharaoh, swaggering bareheaded across the screen, will delight his millions of feminine admirers. Even Moses, a part in which Charlton Heston is ludicrously miscast, looks less like a man who staggers into the desert to find God than one who flies to Palm Springs to freshen up his tan. According to the script, that was the kind of fellow Moses really was, at least as a young man. There are moments, in fact, when it seems that the Seventh Commandment is the only one DeMille is really interested in; to the point where the Exodus itself

(Continued on page 5)



# WATER FOR CAMELS AND MAN



## A Good Water Carrier Makes a Good Wife!

Yes, sir! If a beautiful girl offers to dip and carry in her pitcher water for ten camels, while the men stand by, she is the one to choose for a bride!

At least, that is the way it turned out when Eliezer, Abraham's servant, went seeking a bride for Isaac. Here we have pictured beautiful Rebekah, giving a drink first to Eliezer, and offering to draw water for the ten camels of Abraham.

You see, Eliezer had gone from the land of Canaan, back to Abraham's people to find a bride for Isaac. And Eliezer had earnestly prayed that God would let this be a sign: would the Lord grant that the right girl would not only give him a drink, but would offer to draw water for his camels also? And God answered the prayer. The first girl to come was Rebekah, and she met the conditions exactly!

This is a secondary love story, part of the intriguing novel, *SEEKING A CITY*, the life of Abraham, in the form of a novel by Editor John R. Rice.

How did Abraham know? He knew that the bride of Christ must learn to love Him unseen, and go to meet Him by faith. And so he decided that his son, Isaac, should not go back among the heathen people to seek a bride. The bride must come to him! For Isaac is a type of Christ. He pictured Christ offered in sacrifice. He pictured Christ risen from the dead. And so the bride for Isaac would picture the bride of Christ!

How much Abraham knew of spiritual truth! That is why God uses Abraham as a model of salvation, justification by faith. And here many will be surprised and perhaps delighted or awed to find how much Abraham knew, by divine revelation, about the Saviour, about the heavenly Jerusalem, about circumcision of heart

as well as circumcision of body, and about many other spiritual truths which God's people need to learn.

The book is a historical novel. Better than that, it is a Christian novel. Still better, it is very strongly scriptural and accurate. We believe the nineteen chapters of this novel about Abraham, *SEEKING A CITY*, will hold the interest of enthralled readers, and will delight and give spiritual instruction to everyone who reads it.

### \$3 Novel Free With 6 Subscriptions, \$10

This popular novel, *SEEKING A CITY*, by Editor John R. Rice, may be yours absolutely free. Just send six one-year subscriptions to *THE SWORD OF THE LORD* for a total of \$10 (\$13 for six Canadian or foreign subscriptions), and this clothbound novel, nineteen chapters, will come as our gift, postpaid and absolutely free!

Think what a value this is! You get six one-year subscriptions worth \$2.50 each, a total of \$15 worth, plus this \$3 book. The whole \$18 worth is yours for only \$10!

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### The 19 Thrilling Chapters

These chapter headings will give you some idea of the great scope of Bible knowledge and the many thrilling events told in this Christian novel about Abraham and Sarah and others:

1. The Man From Ur
2. A Visit With Shem

3. Sarai—Sister or Bride?
4. From Ur to Canaan
5. Famine and Egypt: And Pharaoh Wants Sarai!
6. Abram at Last Completes His Obedience
7. Abram Becomes a Man of War and Rescues Lot
8. A Man of Arms Meets Mysterious Melchizedek
9. Hagar: Sarai Helps God Out!
10. Circumcision—Separated Unto God
11. Sarah Laughs and Many Shall Laugh With Her
12. God's Wrath Upon Sodom and Gomorrah
13. The Birth of Isaac
14. The Conflict Between Isaac and Ishmael
15. Abraham Learns About Calvary
16. "God Shall Provide Himself a Lamb"
17. Sarah Dies
18. A Bride for Isaac
19. Brothers for Isaac

This interesting novel, this book of adventure, of Bible truth in attractive story form, will be yours absolutely free when you send six yearly subscriptions to *THE SWORD OF THE LORD* for only \$10 (add 50c per year additional for foreign and Canadian subscriptions). You get the book which will sell for \$3 a copy and six subscriptions worth \$2.50 per year, \$18 worth, for only \$10!

### Hurry! Get Yours Now!

Wm. B. Eerdmans Publishing Company is now printing the novel, *SEEKING A CITY*. It will be ready earlier than we thought before. It is now promised for the middle of November. By the time you get your letter to us or soon thereafter, this book will be ready for mailing. So send your subscriptions as soon as possible and get the book.

Now is a wonderful time to send Christmas subscriptions. If

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## Dr. Bob Jones SAYS:



Yes, I know somebody is always asking you to invest some money in some good cause. I am not asking you to do that. I am asking you to ask God if He doesn't want you to invest some money in the work of Bob Jones University. Remember, Bob Jones University is a corporation not for profit. I do not own it. I do not get a salary. I have given my life to this work. Please also remember that one-third of the money you send, unless it is designated for a specific purpose, goes into the missionary fund to help spread the Gospel to the ends of the earth. One-third goes into the student help fund, and one-third into the maintenance fund. If you feel the Lord would have you to invest some money here,

just remember, we will accept every penny you send as from the Lord and will use it carefully and prayerfully so as to do the most good possible to the most people possible in the shortest time possible. Oh, yes, here is another thing. Don't forget to pray for Bob Jones University. This is an institution that is standing firmly for the old-time religion and the absolute authority of the Bible, and it gives a strong emphasis to soul winning. We are not going to surrender.

We are expecting to hear from you. Thank you, and God bless you.

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## With the EVANGELISTS

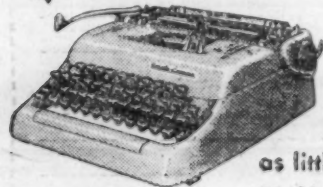
By the Editor

**EVANGELIST AND MRS. FRANK HARPELL** have just completed a 15-day evangelistic campaign in Grace E.U.B. Church, Bellefonte, Pennsylvania. As a result of his warm, gospel preaching, ten people were led to Christ. Pastor W. N. Smeltzer highly recommends this evangelist, and his sweet-singing wife.

The St. Johns Baptist Church, Portland, Oregon, has just completed a very successful series of meetings with the **TOM FAIR EVANGELISTIC** party, September 15-27. Forty-two came for salvation; 84 reconsecrations were made. Attendance was exceptionally good with capacity crowds, reports Pastor W. J. Ashley-Cole, with additional chairs necessary several nights. This is the fourth time in seven years that the evangelist has served this church. "We feel that he is one of the best evangelists for the local church," states the pastor.

**EVANGELIST EDDIE WAGNER** of 123 N. Van Buren, Little Rock, Arkansas, sound in doctrine on the great fundamentals, brotherly, and full of zeal for the Lord, has some time open for engagements on the West Coast in January. Brother Wagner was for

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## The Glorious Gospel

(Continued from page 1)

we have an oversupply of pompous prelates who would grasp in their filthy, sin-stained hands the sacred things of the Gospel and destroy that which is too grand for their vicious animal tastes.

But how glorious, how majestic, how profound, how compelling is the Gospel in its simplicity! Listen to it: "... as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "... believe on the Lord Jesus Christ, and thou shalt be saved. ..." Is there anyone without capacity to understand these words? Of course not!

several years a successful evangelist on the Sword Staff of Evangelists. We recommend his ministry, and trust that some good church will secure his services during the time he has open in January.

The First Baptist Church of Quinwood engaged **EVANGELIST JAKE BOGGS** (P. O. Box 41, Charleston 21, West Virginia) in a revival September 16 through September 29. The pastor, Rev. Homer Piercy, gives the following report:

"This was the best meeting in the history of the church. There were eighty-four decisions. Sixteen of these decisions were rededications. Thirty-three came into the church by baptism, three by Christian experience, and one by letter. A number of these people who made decisions united with the Methodist Church in Quinwood. The crowds of people who came each evening filled the building. Some folk attended who had not been in church services for twenty-five years. Evangelist Jake Boggs did an outstanding piece of work during this meeting with his visitation work and preaching. The church tried to make thorough preparation for the meeting. They began immediately after the Spring meeting compiling prayer lists, doing visitation, and holding cottage prayer meetings. We praise God for the wonderful result of the meeting."

**EVANGELIST CARLYLE SCOTT** of Crawfordsville, Indiana, with George Zinn of Quincy, Illinois, as soloist and songleader, completed two weeks of ministry at the First Baptist Church, Yarmouth, Iowa, September 8-22. Pastor Darrel G. Smith reports 13 professions of faith and a good number of rededications, then says, "The community had a revival like it had never seen before."

They are the words of God, and they are written within the limits of our understanding.

Not so the words of men. Pick up the average religious periodical today and you will be overwhelmed by the attempts of its editors to convince you of their scholarship. Phrases like "obsolete ecumenical ecclesiology," and "neo-orthodox eschatology" (whatever that may be) will dance before your eyes. Recently I read a series of four articles on the Fundamentalist-Modernist controversy. Now surely that is a simple enough subject; but when I was finished I didn't even know which side the author was on. I wrote for more light, and received in reply a full-page, type-written letter. I still don't know what he was driving at!

How glorious the Gospel, how glorious the Word of God in its simplicity! Someone has said that it took God only 306 words to write the Ten Commandments but that it took the U. S. Department of Agriculture over three hundred pages to tell the American farmer how to kill a potato bug! Glorious the Gospel in its simplicity! John 3:16 has twenty-five words, and nineteen of them are words of one syllable! Glorious the Gospel in its simplicity! If you have enough sense when you are tired to remove a burden from your shoulders and sit down in a chair to rest, you have enough sense to cast your burdens on the Lord and rest in Him.

Glorious the Gospel in its simplicity! Profound, yet simple the

WORDS MAY SHOW A MAN'S WIT, BUT ACTIONS SHOW HIS MEANING.

—BENJAMIN FRANKLIN

age-old invitation, as extended in the words of the old hymn:

Come ev'ry soul by sin oppressed,  
There's mercy with the Lord,  
And He will surely give you rest  
By trusting in His Word.

Only trust Him, Only trust Him,  
Only trust Him now;  
He will save you, He will save you,  
He will save you now.

### Glorious in Saving Power

Glorious the Gospel in its redemptive power! Are there any chains that bind so securely as the shackles of sin? Ropes, chains, fetters, are inanimate things. Once free of them we may cast them aside, leave them and forget them. Not so sin! Once bound by it, it is impossible to free ourselves from its embrace. Though we try to escape, it draws us back again and again, saying "thus far shalt thou go, and no farther." It mocks our attempts to free ourselves from its grip.

Who is there who denies the power of sin to make captive and enslave? Who is there who says "I may sin or not sin as I please"? That person has never resisted it. All who have wrestled with sin know and respect its superior power.

But glorious the Gospel in its power to break the shackles of sin and grant freedom to its despairing captive. Glorious the Son of God who is mightier than Satan! Well do we sing:

He breaks the power of cancelled sin,  
He sets the prisoner free.

Well do we extend the invitation:

Would you be free from the burden of sin?  
There's pow'r in the blood,  
Would you o'er evil a victory win?  
There's wonderful pow'r in the blood.

Glorious the Gospel in the Person of Christ. I like the phrase that someone has coined: "the uncluttered Christ." Luther was once asked, "If you take away from Christianity all its great cathedrals, its beautiful statues and other works of art, prayers

## New Christian Novel

(Continued from page 1)

Just send six names and addresses of people to whom you want THE SWORD OF THE LORD to go for a full year in each case, enclose \$10, and the six yearly subscriptions, either new or renewal, and the \$3 book is yours! Or, if you prefer, renew your own subscription 6 years. The book is to be ready in mid-November, earlier than before expected. You had better order your copy now at \$3 plus 15c postage, or send subscriptions and get a copy free.

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### "Now Is the Time..."

How many thousands have learned to use a typewriter and have copied that old line, "Now is the time for all good men to come to the aid of their country." Well, now is the time for those who believe the Bible, those who are opposed to modernism, those who believe in true-to-the-Bible evangelism, to send subscriptions to THE SWORD OF THE LORD. You should send subscriptions first because of the good they will do. Second, you should send subscriptions as a token of your loyalty to God and Bible-truth, the truth defended and upheld through twenty-three years by THE SWORD OF THE LORD as the mouthpiece of evangelism in America.

Read again those words at the head of every issue of THE SWORD OF THE LORD, "An independent Christian weekly, standing for the verbal inspiration of the Bible, the deity of Christ, His blood atonement, salvation by faith, New Testament soul winning and the premillennial return of Christ. Opposes modernism, worldliness and formalism."

If you believe in what we believe, and if you stand for the truth as we stand for it, if you will stand by those who stand by Jesus Christ and the blood and New Testament Christianity, now is a good time to show it. We urge you to send as many subscriptions as you can during the present subscription offer.

How fickle are immature Christians! Some will be ever so strong for a cause until they lose a friend or until some popular fad pulls them another way. There are some Christian leaders who can change their loyalties and opinions overnight, as soon as they get their way paid, for example, to New York, as some did. Well, we do not expect to hold the loyalty of friends by worldly glamour, by big names, by the approval of newspapers and denominational leaders. We want the loyalty of true Christians who are trying to get out the Gospel, trying to defend the faith as we are commanded to do, trying to promote real Bible evangelism. So we ask all who love THE SWORD and what it stands for to help us get it into the hands of loved ones and friends. Send it to preachers, Sunday School teachers, and new converts. Above all, be sure that your own loved ones and friends, those for whom you are especially accountable to God, have the life-transforming influence of THE SWORD OF THE LORD in their homes!

See the coupon elsewhere in this paper. Or write out six names and addresses carefully, each one to receive THE SWORD OF THE LORD for a year, and enclose with \$10 for American subscriptions (or \$13 for six foreign or Canadian subscriptions). The subscriptions will be enrolled at once and the book will be sent in the next few days. Look for it!

to the saints and to the virgin, traditions, legends, rituals and ceremonies, if you take from the Christian religion the authority of the pope, the sacrifice of the mass, indulgences and purgatory, what will you have left?" Luther answered, as only Luther could: "What will I have left? Jesus Christ! And He is sufficient!"

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## Incidents and Illustrations

(Continued from page 2)

seems almost a sort of Sexodus—the result of Moses' unhappy (and purely fictional) love life.

"Is this blasphemy? Technically not; but it is sometimes hard to determine where the fine line between bad taste and sacrilege is to be drawn. . . ."

I leave it to the reader whether "The Ten Commandments" is "the most accurately portrayed Bible story ever filmed" as claimed by some evangelicals. Always remember that Hollywood is the enemy of Jesus Christ and His Church. You cannot expect "any

good thing" to come out of Hollywood. See Job 14:4 for further proof! Good Christians who desire to please their Lord will turn their backs upon "The Ten Commandments" just as they do all of Hollywood's other productions, religious or irreligious.

(How embarrassed faithful servants of Jesus Christ within the Southern Baptist Convention must be that their own Baylor University in Waco, Texas, honored Cecil B. DeMille by having him deliver the school's convocation address at their "Conference on American

Ideals" last October 12th! They also gave "Mr. Movies," as *Time* describes DeMille, an honorary Doctor of Laws degree at the same time!)

"IT IS NOT ENOUGH FOR A GARDENER TO LOVE FLOWERS. HE MUST ALSO HATE WEEDS. IT IS NOT ENOUGH FOR A CHRISTIAN TO LOVE THE LORD, HE MUST ALSO HATE THE DEVIL!"

Evangelist Sumner can be seen and heard:  
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Lewis Avenue Baptist Church  
4408 Lewis Avenue  
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## "Go Get Your Scars!"

It is said that when the knights of King Arthur's court returned from the field of battle, if they did not bear in their bodies some scar of the battle, they were thrust forth by the king with the command, "Go, get your scar!" How few of us can say with Jesus' faithful warrior, Paul, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17); "Christ Jesus my Lord . . . for whom I have suffered the loss of ALL THINGS" (Phil. 3:8). Remember that when we appear before the judgment seat of Christ to be judged for the deeds done in the body, Christ is not going to look for medals. He is going to look for SCARS!

—Walter B. Knight

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## The Pleading of Faith

(Continued from page 1)

When He had dealt with her, He went back again to His old haunts in Galilee.

Our Lord was drawn towards this woman, but she, also, was driven towards Him. What made her seek Him? Strange to say, a devil had a hand in it; but not so as to give the Devil any of the praise. The truth was that a gracious God used the Devil Himself to drive this woman to Jesus: for her daughter was "grievously vexed with a devil," and she could not bear to stay at home and see her child in such misery.

Oh, how often does a great sorrow drive men and women to Christ, even as a fierce wind compels the mariner to hasten to the harbour! I have known a domestic affliction, a daughter sore vexed, influence the heart of a mother to seek the Saviour; and, doubtless, many a father, broken in spirit by the likelihood of losing a darling child, has turned his face towards the Lord Jesus in his distress.

Ah, my Lord! Thou hast many ways of bringing Thy wandering sheep back; and among the rest Thou dost even send the black dog of sorrow and of sickness after them. This dog comes into the house, and his howlings are so dreadful that the poor lost sheep flies to the Shepherd for shelter. God make it so this morning with any of you who have a great trouble at home. May your boy's sickness work your health! Yes, may your girl's death be the means of the father's spiritual life! Oh, that your soul and Jesus may meet this day! Your Saviour drawn by love, and your poor heart driven by anguish—may you thus be brought to a gracious meeting-place!

Now, you would suppose that as the two were seeking each

other, the happy meeting and the gracious blessing would be very easily brought about; but we have an old proverb, that "the course of true love never does run smooth"; and for certain, the course of true faith is seldom without trials. Here was genuine love in the heart of Christ towards this woman, and genuine faith in her heart towards Christ; but difficulties sprang up which we should never have looked for. It is for the good of us all that they occurred, but we could not have anticipated them. Perhaps there were more difficulties in the way of this woman than of anybody else that ever came to Jesus in the days of His flesh. I never

"Do not ask God to give you a light burden; ask Him to give you strong shoulders to carry a heavy burden."—Dr. Bob Jones

saw the Saviour before in such a mood as when He spake to this woman of great faith. Did you ever read of His speaking such rough words? Did such a hard sentence, at any other time, ever fall from His lips as, "It is not meet to take the children's bread, and to cast it to dogs"?

Ah! He knew her well, and He knew that she could stand the trial, and would be greatly benefited by it, and that He would be glorified by her faith throughout all future ages: therefore with good reason He put her through the athletic exercises which train a vigorous faith. Doubtless, for our sakes, He drew her through a test to which He would never have exposed her had she been a weakling unable to sustain it. She was trained and developed by His rebuffs. While His wisdom tried her, His grace sustained her.

Now, see how He began. The Saviour was come to the town, wherever it was; but He was not there in public; on the contrary, He sought seclusion. Mark tells us, in his seventh chapter, at the twenty-fourth verse, "From thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet."

Why is He hiding from her? He does not usually avoid the quest of the seeking soul. "Where is He?" she asks of His disciples. They give her no information; they had their Master's orders to let Him remain in hiding. He sought quiet, and needed it, and so they discreetly held their tongues. Yet she found Him out, and fell at His feet. Half a hint was dropped; she took up the trail, and followed it until she discovered the house, and sought the Lord in His abode. Here was the beginning of her trial: the Saviour was in hiding. "But He could not be hid" from her eager search; she was all ear and eye for him, and nothing can be hid from an anxious mother, eager to bless her child. Disturbed by her, the Blessed One comes into the street, and His disciples surround Him. She determines to be heard over their heads, and therefore she begins to cry aloud, "Have mercy upon me, O Lord, thou son of David."

As He walks along, she still cries out with mighty cries and pleadings, till the streets ring with her voice, and He who "would have no man know it" is proclaimed in the market place. Peter does not like it; he prefers quiet worship. John feels a great deal disturbed by the noise; he lost a sentence just now, a very precious sentence, which the Lord was uttering. The woman's noise was very distracting to everybody, and so the disciples came to Jesus, and they said, "Send her away, send her away; do something for her, or tell her to be gone; for she crieth after us, we have no peace for her clamour; we cannot hear thee speak because of her piteous cries."

Meanwhile, she, perceiving them speaking to Jesus, comes nearer,

breaks into the inner circle, falls down before Him, worships Him, and utters this plaintive prayer—"Lord, help me." There is more power in worship than in noise; she has taken a step in advance. Our Lord has not yet answered her a single word. He has heard what she said, no doubt; but He has not answered a word to her as yet. All that He has done is to say to His disciples, "I am not sent but unto the lost sheep of the house of Israel." That has not prevented her nearer approach, or stopped her prayer; for now she pleads, "Lord, help me." At length the Blessed One does speak to her. Greatly to our surprise, it is a chill rebuff. What a cold word it is! How cutting! I dare not say, how cruel! yet it seemed so. "It is not meet to take the children's bread, and to cast it to dogs."

Now, what will the woman do? She is near the Saviour; she has an audience with Him, such as it is; she is on her knees before Him, and He appears to repulse her! How will she act now? Here is the point about which I am going to speak. She will not be repulsed, she perseveres, she advances nearer, she actually turns the rebuff into a plea. She has come for a blessing, and a blessing she believes that she shall have, and she means to plead for it till she wins it. So she deals with the Saviour after a very heroic manner, and in the wisest possible style; from which I want every seeker to learn a lesson at this time, that he, like her, may win with Christ, and hear the Master say to him this morning, "... Great is thy faith; be it unto thee even as thou wilt..."

Three pieces of advice I gather from this woman's example. First, agree with the Lord whatever He says. Say, "Truth, Lord; truth, Lord." Say "Yes" to all His words. Secondly, plead with the Lord—"Truth, Lord; yet," "yet." Think of another truth, and mention it to Him as a plea. Say, "Lord, I must maintain my hold; I must plead with Thee yet." And thirdly, in any case have faith in the Lord, whatever He saith. However He tries thee, still believe in Him with unshattering faith, and know of a surety that He deserves thine utmost confidence in His love and power.

### I. Agree With the Lord

My first advice to every heart here seeking the Saviour is this: AGREE WITH THE LORD. In the American Revised Version we read that she said, "Yea, Lord," or, "Yes, Lord." Whatever Jesus said, she did not contradict Him in the least. I like the old translation, "Truth, Lord," for it is very expressive. She did not say, "It is hard, or unkind"; but "It is true. It is true that it is not meet to take the children's bread, and to cast it to dogs. It is true that compared with Israel I am a dog; for me to gain this blessing would be like a dog's feeding on the children's bread. Truth, Lord; truth, Lord."

Now, dear friend, if thou art dealing with the Lord for life and death, never contradict His word. Thou wilt never come unto perfect peace if thou art in a contradicting humour; for that is a proud and unacceptable condition of mind. He that reads his Bible to find fault with it will soon discover that the Bible finds fault with him. It may be said of the Book of God as of its Author: "If ye walk contrary to me, I will walk contrary to you." Of this Book I may truly say, "With the froward thou wilt show thyself froward."

Remember, dear friends, that if the Lord reminds you of your unworthiness and your unfitness, He only tells you what is true, and it will be your wisdom to say, "Truth, Lord." Scripture describes you as having a depraved nature: say, "Truth, Lord." It describes you as going astray like a lost sheep, and the charge is true. It describes you as having a deceitful heart, and just such a heart you have. Therefore say, "Truth, Lord." It represents you as "without strength," and "without hope." Let your answer be, "Truth, Lord." The Bible never gives unrenowned human nature a good word, nor does it deserve it. It exposes our corruptions, and lays bare our falseness, pride, and un-

belief. Caviil not at the faithfulness of the Word. Take the lowest place and own yourself a sinner, lost, ruined, and undone. If the Scripture should seem to degrade you, do not take umbrage thereat, but feel that it deals honestly with you. Never let proud nature contradict the Lord, for this is to increase your sin.

This woman took the very lowest possible place. She not only admitted that she was like one of the little dogs, but she put herself under the table, and under the children's table, rather than under the Master's table. She said, "The dogs eat of the crumbs which fall from their masters' table." Most of you have supposed that she referred to the crumbs that fell from the table of the master of the house himself. If you will kindly look at the passage you will see that it is not so. "Their masters'" refers to several masters: the word is plural, and refers to the children who

(Continued on page 13)

## WAYFARERS

There is no permanent calamity  
For any child of God;  
Way-stations all, which we  
briefly stop  
Upon our homeward road.

Our pain and grief are only  
travel stains  
Which shall be wiped away,  
Within the blessed warmth  
and light of home,  
By God's own hand some  
day.

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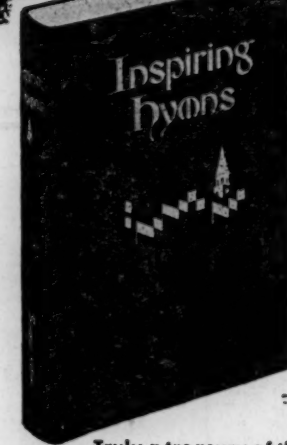
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Christmas is also the time when hearts are turned more often to heavenly things; when we remember to be grateful for blessings; when we turn to God in prayer of thanksgiving for the year that is passing, in supplication for the year to come. At Christmas our hearts and minds are absorbed with God's great gift, humble that He sent His Son to earth for us. At Christmas the things of earth grow dim and unimportant, and heavenly values take on more importance.

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*Viola Walden*  
for Sword of the Lord Foundation



deciding what type of Christmas greeting you will send this year! Instead of mailing Christmas cards, would you like to send something that's inexpensive, and yet that will last the whole year, to everybody on your list—to Christians and the unsaved, to young and old alike???

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"Ah, Massa, it was jes' for me,  
It sure did me some good;  
I couldn't tell why call 'em 'Tracks'  
But now I'm sure I could.

"For when I read that little book  
It track me everywhere;  
It track me down the cellar-steps,  
It track me up the stair.

"It track me right out to de barn—  
'Nen to de house it comes;  
It track me all aroun' de farm—  
At las—it track me 'home.'

"It track me till I 'fessed my sins—  
Took dat I stole right back;  
It done has tracked me to de Lawd—  
God bless yo' fer dat Track!

"I jes' abouten wore it out—  
But did yo' wan' 't back?  
It's trackin' Mandy! An I knows  
Jes' why you call it 'Track.'"  
—Effie O. Foss

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*Immanuel—"God With Us"*

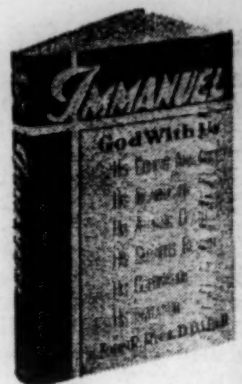
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In just a few days, loved ones will start the glad drive toward home . . . going home for Christmas. All the kin-folks will be there, and you will see the sweet little niece for the first time. And there probably will be a gentle snow fall, not bitter cold, but chilly enough to make you glad for the warmth of home. There will be jostling and pushing as the youngsters take off their boots in the hallway. The old folks will pull the chairs up close to the fire, content simply to have the family home once again.

And as the silver of new moon glistens on the snow, you will gather to open the gifts. And you will be glad, as you enjoy those tangible expressions of your love for one another, that you remembered to give books. For books—the right kind of books—can make a holy memory of Christmas, as a time when new aims in life were realized, when new resolutions were formed, and when God came down to earth.

We feel no embarrassment in saying, Christian books ought to be under the Christmas tree. They are as lasting and fruitful a gift as you can give. Take time right now to look over these books, then order today!



## 'Twas the night AFTER Christmas

and all through the house, not a creature was—but wait! Someone IS stirring! Oh, I see what it is now . . . Some member of the family is so engrossed in reading a book he got for Christmas that he can't seem to go to bed. And no wonder—he's reading

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In the deep, dank prison cell in Rome Paul had longings. One might have expected him to wish for a softer bed, or for some favorite dish from a Jewish kitchen. He might have wished for a drink from the sparkling fountain of his boyhood Tarsus. And he might have wished for some game to while away his time.

But he didn't. He only wished for a cloak to shield him from the damp chill, and then for books! If only he had his books, the weeks in his cell would fly by on wings. With books to occupy his mind and to stir his heart, the tedium of waiting

would largely disappear. A few books on the little shelf would well serve as windows into the realms of freedom and light.

But for Paul books were hard to come by and hard to get at. They cost a lot of money; they were cumbersome and awkward to travel with; and they were hard to read under poor light. How a scholar like Paul would have exulted in the abundance and the availability of books which we enjoy today! We can go to libraries and read them there or check them out for longer study. Bookstores and book catalogs flaunt their riches before us. Fliers and ads beg us to do what our soul need implores: buy a book. For

none of us that plaintive cry from a dungeon at the edge of the Roman forum: "Bring the books!"

My mind is dull and uninspired. My thoughts run in the old familiar ruts. Trite platitudes and hashed-over formulas hold me in their bondage. I need new ideas, new truth, or at least I must see the old expressed in fresh forms. Where is the master who can lend his mind out to me? Bring me a book!

My soul is hibernating. Shibboleths and dread creedal statements chill me. Words I can say, but my heart is not in them. The things I know I have thought so often and said so many times that they have no

power to warm me and to move me. I need someone to stab me wide awake, to stir the embers of my being. Bring me a book!

I am expected to teach and preach to others. Appointments come pressing upon me. Next Sunday treads upon last Sunday's heels. I want to have something to say. I don't want to have it said of my preaching,

"The hungry sheep look up but are not fed." I need stimulation, growth, fresh material, effective ways of putting the truth. Bring me a book!

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- "I saw a woman dying with tuberculosis, sent back from a state sanatorium to die, who had given away her children, instantly healed in answer to prayer, who in a few weeks gained forty pounds and for years has done all of her housework, in fine health."
- "One night I laid out before God the need for \$920 for His work. Two days later I received a check for \$1,000 from a man I had never seen and with whom I had had absolutely no contact."
- "We prayed in a Bible conference for an unsaved man, then went to his home and found he had surrendered to Christ twenty minutes before, while we were praying."
- "Two of us fasted and prayed for ten souls to be saved in a country church where no one had been saved in two years, and when the evangelistic services had proved fruitless; that night twenty-three adults came forward publicly to confess Christ."



This book is America's fastest selling book on prayer! 175,000 already published. Thousands of preachers have read it, been blessed, and recommended it to their friends and to their congregations. Here is an unusual book about prayer; it is clear, exhaustive Bible teaching, quoting Scripture on every page, yet practical, down-to-earth, as clear and definite as a book of instructions! We believe every Christian will find blessing in this book, as MOODY MONTHLY reported—

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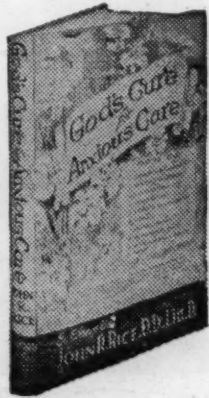
## The Nurse Did Double Duty!

When the patient left the hospital, it wasn't the careful treatment she had received that she was most thankful for, nor was it the kind attention of friends. No, it wasn't even the fact that she was well on the road to recovery, though that was wonderful. What she was most thankful for was the book the nurse had loaned to her which gave her a new lease on life and a new realization of God's loving watch care over His own children. You see, the alert Christian nurse had seen that there was a need beyond the aid of medicines and hospital and had placed in the hands of the sick woman a copy of the book,

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how the book has blessed their hearts and changed their lives! That's why we recommend it to you.

You will be surprised at the loveliness of this book. The binding is soft gray printed in rose, and the floral endsheet with presentation page makes it especially suitable as a gift. It has nine chapters, 127 pages, and closes with a decision slip for those who have never trusted Christ as personal Saviour. Some chapter titles are: "Never Alone; Never Forsaken," "Water for the Thirsty," "Affectionate Christians," and "I Will Love Thee, O Lord, My Strength." Order today for Christmas giving. Price ----- \$2.00

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A review

## I Love Christmas

by John R. Rice. \$2. Sword of the Lord,  
214 W. Wesley Street, Wheaton, Illinois

In the first chapter the author answers main objections given against observing Christmas. Best I've heard along that line. In the second chapter, he establishes the fact that he is fundamental Good treatise on angels and their work and relation to God and man. Very good, true, real-life illustrations in every chapter.

Chapters are in good logical order, one leading into the other. Some lost person would have a hard time reading the book clear through without being saved. Written like he preaches. The book is well named and thesis of "I Love Christmas" is developed very well.

John Rice loves Christ and therefore also Christmas. He makes you also love both more. I like very much his decision pages at the end of three of his sermons. No doubt God will use them—and his sermons to win lost people. The chapter "No Room" was very good, full of convicting power. "Immanuel, God With Us" was really wonderful. "Virgin-Born Saviour" was a real theological, sane, and understandable treatment of the virgin birth of Christ, made plain enough for the average layman. "Wonderful Jesus" pictured Jesus as truly wonderful. Original sin, incarnation of Christ, Old Testament prophecies of Christ fulfilled in New Testament are skillfully and interestingly brought out. He "skinned" a few people, but that's John Rice. GOOD BOOK

(Religious Book Review Service of the Baptist Sunday School Board).

Until December 10, with each order for *I Love Christmas*, we will send absolutely free The Angel's Christmas Message, a 32-page booklet by Dr. Rice, which tells the thrilling story of the events surrounding the Angel Gabriel's announcement to the shepherds of Christ's birth as found in Luke 2:8-13. Not only that—the author discusses angels as the friends of mankind, and analyzes the message itself which was given to the shepherds. Regularly sells for 30c—yours absolutely free when you order *I Love Christmas*, at \$2.

SWORD OF THE LORD PUBLISHERS

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Use coupon on page 12.



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### The Soul Winner's Fire,

and urged the young man to read it carefully and prayerfully.

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—SIR JOHN HERSCHEL

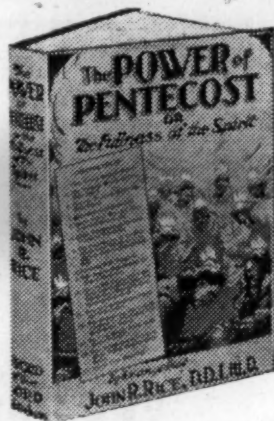
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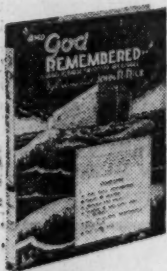
## "And God Remembered . . ."

and suggested that perhaps the young wife and her husband would enjoy reading it during the evening. Because the Christian neighbor had been so kind to her during the afternoon and because the book looked attractive, the couple read the book as she had suggested and in less than two weeks both of them had trusted Christ as Saviour.

Now this is the point to the story. The best way to be a "good neighbor" is to win your neighbors to Christ. Of course it isn't always done just by handing your neighbor a book, but we feel that with the other things added, you will find this book highly effective in doing just that. In the first place, it is an attractive book, of which we are very proud.

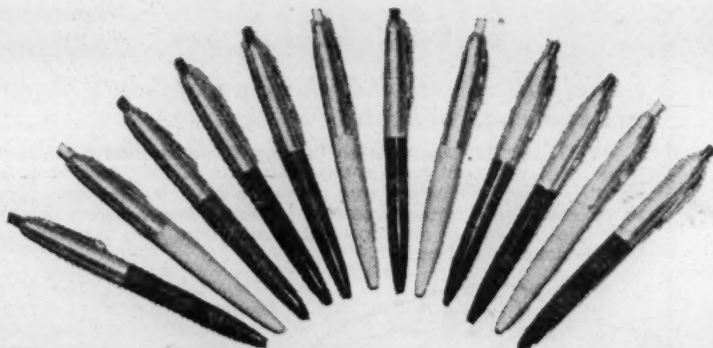
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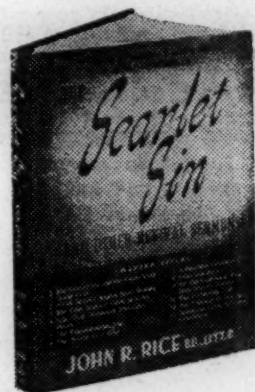
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## ... the Great Tribulation

(Continued from page 1)

When Jesus comes, the dead in Christ shall be raised, but the lost dead will not be raised until after the millennial reign of Christ.

3. The church will not be left on this earth to go through the tribulation. For the sake of emphasis, I am repeating the truth I gave you on last Wednesday evening.

A picture of the translation of living saints is given in Genesis 5:24: "And Enoch walked with God: and he was not; for God took him." This interesting verse is further explained in Hebrews 11:5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

As Enoch was translated before the judgment of the flood, so will we be translated before the tribulation comes on the earth. Revelation 3:10 gives the promise that we will be kept from the hour of trial or tribulation. "I also will keep thee from the hour of temptation [or trial] which shall come upon all the world, to try them that dwell upon the earth."

These are a few of the things which will not happen when Jesus comes. And now may we turn to the positive side and see the great and important things which will happen when He comes.

## 1. The saints will be caught up.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—I Thess. 4:16, 17.

This promise for the resurrection and translation of the saints is also given in I Corinthians 15:51, 52:

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment,

in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

## 2. The Holy Spirit will be taken out of the world.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7). Evil is hindered now by the Spirit, but He will be taken away and then terrible things will happen. After the Holy Spirit is taken up, then the Antichrist will be revealed.

For one hundred and twenty years, during the ministry of Noah, the Spirit strove with men, and held back the evil of the world. For two thousand years during this age of grace, the Spirit has been striving to lead men to faith in the Son of God, seeking to convict of the sin of unbelief and using His infinite power to hold back and restrain iniquity.

The Holy Spirit dwells in believers, and when believers are taken out, He, too, will be taken away. He cannot be separated from believers, for Jesus said, "He will abide with you forever."

## 3. The tribulation will begin when the saints and the Spirit are taken out.

What is the Great Tribulation? It is the time of God's great and sore judgment upon the world for the rejection of His Son. Daniel 12:1 calls it "a time of trouble." Jeremiah 30:7 calls it "the time of Jacob's trouble."

The full length of the Great Tribulation will be seven years, for we read in Daniel 9:27, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The context reveals that one week is seven years. This is known as the seventieth week of Daniel's prophecy.

The intensity of the tribulation will be for three and one-half years. The last portion is called in particular "the great tribulation."

Where do we find a description of the things which shall come to pass? The fullest description is found in the book of Revelation, chapters 6 to 18. In the tribulation seven seals will be opened and peace will be taken from the earth. Famine will cover the earth and death will strike a fourth part of the population. The seven trumpets will be sounded and hail and fire will visit the earth. Waters will become bitter, and many will die. The sun will be darkened and locusts will plague and kill many.

A good description of the awfulness of the tribulation is found in Revelation 9:6. "And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them."

In Revelation 16 the seven vials of the wrath of God will be poured out. Boils will come upon men and the sea will become as blood. The sun will burn and scorch men. Darkness will cover the earth and a great earthquake, such as was never known, will be felt.

These are just a few of the things to come. "Hell on earth" is the best description of the three years and a half of tribulation time. War and bloodshed will be the order of the day.

In the light of these solemn facts there are three things that I call to your attention.

## I. The World Faces Dark and Fearful Days

The world does not face peace and prosperity as some would tell us. The chief characteristic of this age is war and rumors of wars, and all of this war will culminate in the wars of the tribulation and the Battle of Armageddon.

For some time to come, men

will be beating their plowshares into swords, and their pruning-hooks into spears. It is foolishness to cry peace and safety, when sudden destruction is coming. In tribulation days all peace will be taken from the earth.

Terrible and trying times are coming upon the world. There can be no real abiding peace until Jesus, the Prince of peace, Himself, shall come. There will be no world-wide peace until the Lord comes and puts the Devil into the bottomless pit, and puts away all opposition to the work of God. Jesus will establish a peace, based on righteousness, the only foundation on which it can abide.

Peace made by sinful men cannot stand. Therefore, all peace treaties are but scraps of paper. The work of peace organizations can do nothing more than secure a lull in the bloodshed which is sure to come and continue until Jesus sets up His kingdom upon the earth.

## II. This Is the Time for Professors to Make Sure That Their Names Are in the Lamb's Book of Life

Every person who belongs to this church professes to know Christ. But among professors there are two classes—those who profess only, and those who profess and possess everlasting life in Christ. Do you possess eternal life? What a terrible thing to belong to the church and to make a profession, but you discover when He comes that you are lost and left outside. Make sure now that your soul is safe in Christ Jesus.

## III. This Is the Time to Go After the Lost and Win Them to Christ

The days are few. Opportunities

are slipping away. Souls are falling into Hell. Christ is coming. The great separation will occur. The tribulation will begin. What a fearful prospect for those who know not Christ!

If we love the Lord Jesus and love lost souls, let us get them to Christ. Let us get them ready to go up in the rapture of the saints. One day the door of grace will be shut. The day is coming when all opportunities to be saved will be gone forever.

Accept Jesus Christ and you need not fear the Great Tribulation or the coming judgment of the lost, or the eternal Hell prepared for the Devil and his angels and Christ-rejecters.

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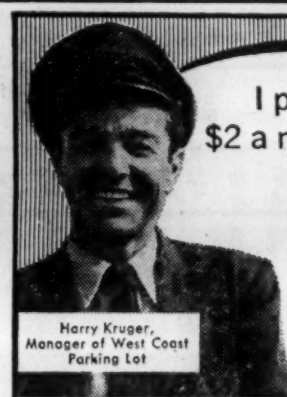
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# The Love of a Jailbird

(Continued from page 2)

to the Gospel and they were active in defense of the faith. Now some people think there is some credit in never defending the faith. There are some people who sneer at the Scripture, "Contend earnestly for the faith." Or they try to water it down. They say, "All right, contend but don't be contentious," as if the verb and the adjective didn't mean the same thing. So there is some reproach in defending the faith.

Some people say, "Oh, those fundamentalists, they aren't so important, and the distinction between modernism and fundamentalism is passe now," etc. The people may say that, but Paul said, "Thank God, you stay true to me and to the Gospel; both in my bonds and in the defense and confirmation of the Gospel you are partakers of my grace." So he said, "It is meet for me to think of you and to know that God is going to lead you on and fulfill what He has started." I am glad for the kind of love that takes a stand.

## Love Abounding in Judgment

Will you notice now there is a prayer in verse 9. He said, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment." Paul said, "I'm praying that your love may greatly abound." Oh, love is important. We ought to love all the time. We ought to love those people with whom we agree and love those with whom we do not agree, ought to love those people who are baptized right and those who are not baptized right, just so they love Jesus Christ. I ought to love those people who are right on the doctrines of grace and security. I ought to love those people who are Christians but do not see eye to eye on those things. I say, I ought to love the people who are on the fringes and everywhere. But notice here Paul said, "I pray that your love may

abound yet more and more, in knowledge and in all judgment." Now this is not a love that is senseless or unreasonable. This is a love that is based on knowledge. Paul says, "I pray that your love will abound more and more," but that it be a love of knowledge and judgment.

## He Maketh No Mistake

My Father's way may twist and turn,  
My heart may throb and ache,  
But in my soul I'm glad I know,  
He maketh no mistake.

My cherished plans may go astray,  
My hopes may fade away,  
But still I'll trust my Lord to lead  
For He doth know the way.

Tho' night be dark and it may seem  
That day will never break;  
I'll pin my faith, my all in Him,  
He maketh no mistake.

There's so much now I cannot see,  
My eyesight's far too dim;  
But come what may, I'll simply trust  
And leave it all to Him.

For by and by the mist will lift  
And plain it all He'll make,  
Through all the way, tho' dark to me,  
He made not one mistake.

—A. M. Overton

Now a baby can love his brother, but he hasn't any judgment. Somebody else can love without any judgment. You know there are some so-called watch dogs and they will wag their tail at any tramp or thief that comes along. That is not good love. That is not a good watch dog.

And he is not a good Christian who does not see the distinction

between a Christian and an infidel. You know, the modernists make a great deal about this business of love, love, love. Somebody has said that these days the true badge of Christianity is not orthodoxy but love. Well, that is not what the Bible says. Paul says, "The kind of love I'm talking about abounds in knowledge and in judgment, and stands true that you may approve the things that are excellent."

Now love does not mean indiscriminate, namby-pamby, good-Lord-good-Devil, milk-and-cider religion, half in and half out. That is not what Paul is talking about. Paul said, "I'm praying that you'll have love that's in judgment, and that you'll stand for the things that are right." You know, it is always the cry of the infidels and the modernists that the good Bible-believers do not love people, because they don't admit that a man who spits on Jesus Christ is saved, because they don't call a man brother who hates the blood, because they will not give their money to support a man who is an enemy of the Gospel though he has a "reverend" before his name or a "doctor." Modernists say you don't have love because you don't promulgate the doctrine of a universal fatherhood of God; you don't say everybody is a Christian whether he is born again or not, and that everybody is a spiritual brother whether he is saved or not. Because you don't go along with that, the modernists say, "Oh, you don't have love."

No, the trouble is, it is a fake kind of love with lots of people. Paul said, "I pray that your love may abound more and more in knowledge and in all judgment, that you may approve things that are excellent; that ye may be sincere and without offence."

Oh, for sincere love. That is what Paul wrote about to the people at Rome. In Romans 12:9 he said, "Let love be without dissimulation [without deceit, without hypocrisy]. Abhor that which is evil; cleave to that which is good." True love hates the evil. True love takes a stand for God.

Paul said, "That is the kind of love that sticks up for the things that are excellent." Oh, for the love of a man who will die for the Gospel! That is the way it should be.

Now there is another word. Paul says, "But I would have you to understand you should be filled with all the fruits of righteousness." Oh, the Christian has fruits of righteousness of Jesus Christ if he has love and if he stands true. You see, there is no such thing as being true to Christ just with the heart without your head. If you say, "With my head I'm an infidel, but in my heart I'm true to Jesus Christ," you are not telling the truth. You are not honest; you are a hypocrite. You are a fraud if you pretend to be right with God in your heart while in your head you are an infidel and

deny all the essentials of the faith, and make Jesus Christ out a liar, an impostor. You are not loving then. That is not Christian love. Christian love is when we want all the righteousness of God in Christ, the fruits of righteousness, for those who have judgment about the love, and abound in love. And Paul said, "That is the way it turned out with me here in Rome. I would have you understand the things that have happened to me turned out rather for the furtherance of the Gospel. I got in jail because it is true I love God and the truth, and now they say people are being saved and others are preaching the Gospel even of envy, because," he said, "it pays, just to be faithful." And Paul said, "I want you to abound in this kind of love."

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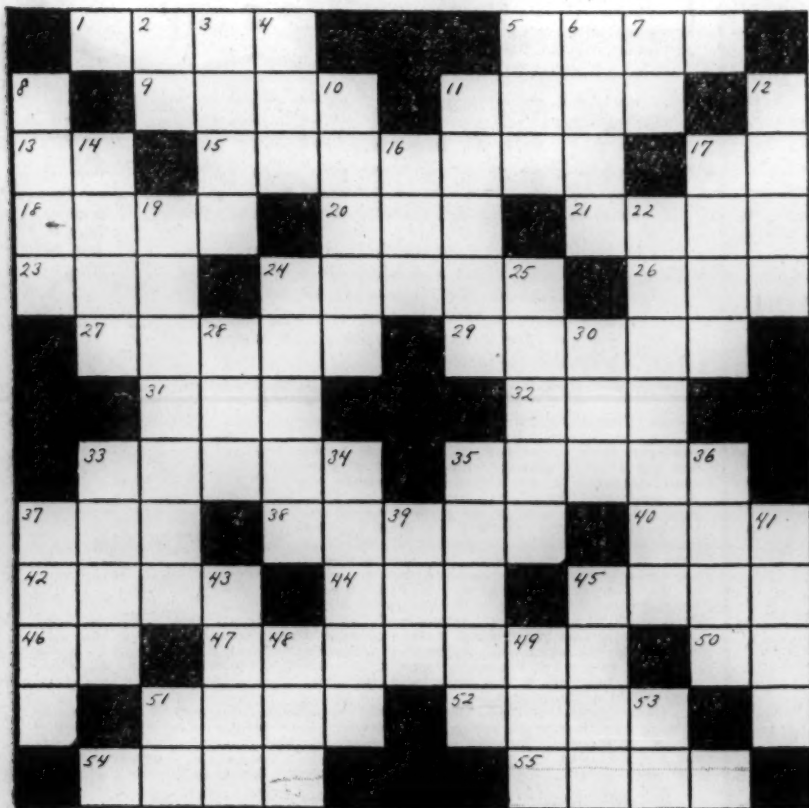
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Note: In Puzzle 39 credit is given for either "crashes" or "clashes" for clue 18 across.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clues given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Answers must be complete and correct.

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2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, November 16, 1937. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have two cards, mail them to us, and you will receive the book, *The Angel's Christmas Message*. If you prefer a book or books previously offered, please indicate your choice. Remember that all of the books that have been previously offered this year require either four or five cards. This is a special arrangement for you to get this book before Christmas. The answer for Puzzle Number 45 will appear in the November 22 issue of THE SWORD OF THE LORD.

## Puzzle Number 45

Clews Across

1. A mist watered the whole of the ground (Gen. 2:6).
5. A title of Christ (Rev. 3:14)
9. Animal
11. One of the series of seven judgments in Revelation (sing.)
13. Joshua sent men from Jericho to this place in order to view the country (Josh. 7:2).
15. Containers
17. House (abbr.)
18. Unoccupied
20. Term of address
21. Secure
23. Meadow
24. Master
26. Unite
27. Church of a monastery
29. Symbolical name for Jerusalem (Isa. 29:1)
31. Possessive pronoun
32. To go astray
33. A region of Palestine where Jesus was born
35. About; concerning
37. Mountain where Aaron died (Num. 20:27, 28)
38. Flush with success
40. Bow
42. Handle
44. For
45. Hasten away
46. Egyptian god
47. Valley of Hinnom
50. Ancestor of Jesus
51. Sarah
52. Ages
54. Son of Lotan (Gen 36:22)
55. Bedews

Clews Down

2. Exclamation
3. Cavern
4. Before
5. Trouble
6. Body
7. A letter of the alphabet
8. Lower in reverence
10. Try
11. Words (Latin plural form)

12. Cavity
14. Mental impression
16. Akin
17. The soldiers mocked Jesus saying, "King of the Jews!"
19. Strives; works
22. Ceaseless; everlasting
24. The narrow-leaved cattail
25. The goddess of peace
28. Sprout
30. Anger
33. Father of Simon Peter (John 1:42)
34. Beginning—a name of Christ
35. Make reparation
36. Large plant
37. Instruments held by the four and twenty elders (sing.)
39. Exist
41. Wrap
43. Mother of Ishmael (N. T. spelling)
45. Temple
48. Son of Gad (Gen. 46:16)
49. The land to which Cain fled
51. Thus
53. Southwest (abbr.)

Answer to Puzzle Number 43:

XLIII





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## The Pleading of Faith

(Continued from page 6)

were the little masters of the little dogs. Thus she humbled herself to be not only as a dog to the Lord, but as a dog to the house of Israel—to the Jews. This was going very far indeed, for a Tyrian woman, of proud Sidonian blood, to admit that the house of Israel were to her as masters, that these disciples who had said just now, "Send her away," stood in the same relation to her as the children of the family stand in towards the little dogs under the table. Great faith is always sister to great humility. It does not matter how low Christ puts her, she sits there. "Truth, Lord."

I earnestly recommend every hearer of mine to consent unto the Lord's verdict, and never to raise an argument against the sinner's Friend. When thy heart is heavy, when thou hast a sense of being the greatest of sinners, I pray thee remember that thou art a greater sinner than thou thinkest thyself

to be. Though conscience has rated thee very low, thou mayest go lower still, and yet be in thy right place; for, truth to tell, thou art as bad as bad can be; thou art worse than thy darkest thoughts have ever painted thee; thou art a wretch most undeserving, and Hell-deserving; and apart from sovereign grace thy case is hopeless. If thou wert now in Hell, thou wouldst have no cause to complain against the justice of God, for thou deservest to be there. I would to God that every hearer here who has not yet found mercy would consent to the severest declarations of God's Word; for they are all true, and true to Him. Oh, that you would say, "Yes, Lord: I have not a syllable to say in self-defence!"

And, next, if it should appear to your humbled heart to be a very strange thing for you to think of being saved, do not fight against that belief. If a sense of

divine justice should suggest to you—"What! You saved? Then you will be the greatest wonder on earth! What! You saved! Surely, God will have gone beyond all former mercy in pardoning such a one as you are. In that case, He would have taken the children's bread and cast it to a dog. You are so unworthy, and so insignificant and useless, that even if you are saved, you will be good for nothing in holy service." How can you expect the blessing? Do not attempt to argue to the contrary. Seek not to magnify yourself; but cry: "Lord, I agree with Thy valuation of me. I freely admit that if I be forgiven, if I am made a child of God, and if I enter Heaven, I shall be the greatest marvel of immeasurable love and boundless grace that ever yet lived in earth or Heaven."

We should be the more ready to give our assent and consent to every syllable of the divine word, since Jesus knows us better than we know ourselves. The Word of God knows more about us than we can ever discover about ourselves. We are partial to ourselves, and hence we are half blind. Our judgment always fails to hold the balance evenly when our own case is in the weighing. What man is there who is not on good terms with himself? Your faults, of course, are always excusable; and if you do a little good, why, it deserves to be talked of, and to be estimated at the rate of diamonds of the first water. Each one of us is a very superior person; so our proud hearts tell us. Our Lord Jesus does not flatter us. He lets us see our case as it is: His searching eye perceives the naked truth of things, and as "the faithful and true witness" He deals with us after the rule of uprightness.

O seeking soul, Jesus loves you too well to flatter you. Therefore, I pray you, have such confidence in Him that, however much He, by His Word and Spirit, may rebuke, reprove, and even condemn you, you may without hesitation reply, "Truth, Lord! Truth, Lord!"

Nothing can be gained by caviling with the Saviour. A beggar stands at your door and asks for charity; he goes the wrong way to work if he begins a discussion with you, and contradicts your statements. If beggars must not be choosers, certainly they must not be controversialists. If a mendicant will dispute, let him dispute; let him give up begging. If he cavils as to how he shall receive your gift, or how or what you shall give him, he is likely to be sent about his business. A critical sinner disputing with his Saviour is a fool in capitals. As for me, my mind is made up that I will quarrel with anybody sooner than with my Saviour; and especially I will contend with myself, and pick a desperate quarrel with my own pride, rather than have a shade of difference with my Lord. To contend with one's Benefactor is folly indeed! For the justly condemned to quibble with the Lawgiver in whom is vested the prerogative of pardon would be folly. Instead of that, with heart and soul I cry, "Lord, whatever I find in Thy Word, whatever I read in Holy Scripture, which is the revelation of Thy mind, I do believe it, I will believe it, I must believe it; and I, therefore, say, 'Truth, Lord!' It is all true, though it condemn me forever."

Now, mark this: if you find your heart agreeing with what Jesus says, even when He answers you roughly, you may depend upon it—this is a work of grace; for human nature is very upstart, and stands very much upon its silly dignity, and therefore it contradicts the Lord, when He deals truthfully with it, and humbles it. Human nature, if you want to see it in its true condition, is that naked thing over yonder which so proudly aims at covering itself with a dress of its own devising. See, it sews fig leaves together to make itself an apron! What a destitute object! With its withered leaves about it, it seems worse than naked!

Yet this wretched human nature proudly rebels against salvation by Christ. It will not hear of imputed righteousness: its own righteousness is dearer far. Woe

be to the crown of pride which rivals the Lord Christ! If, my hearer, thou art of another mind, and art willing to own thyself a sinner, lost, ruined, and condemned, it is well with thee. If thou art of this mind, that whatever humbling truth the Spirit of God may teach thee in the Word, or teach by the conviction of thy conscience, thou wilt at once agree therewith, and confess, "It is even so"; then the Spirit of God has brought thee to this humble and truthful and obedient condition, and things are going hopefully with thee.

### II. You May Plead With Christ

And now my second point is this: although you must not cavil with Christ, you may PLEAD WITH HIM. "Truth, Lord," she says; but she adds, "yet."

Here, then, is my first lesson: set one truth over against another. Do not contradict a frowning truth, but bring up a smiling one to meet it. Remember how the Jews were saved out of the hands of their enemies in the days of Haman and Mordecai. The king issued a decree that, on a certain day, the people might rise up against the Jews and slay them and take their possessions as a spoil. Now, according to the laws

(Continued on page 15)

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## "Ye Must"

A soap manufacturer who was not a Christian, was walking with a minister of the Gospel. The soap maker remarked, "The Gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people." The preacher did not reply immediately. Soon they passed a child making mud pies. The little fellow was very dirty. Calling attention to his dirtiness, the preacher said, "Soap hasn't done much in the world, I see; for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when applied."

"Exactly," was the minister's reply, "so it is with the Gospel we preach."

Why is there so much wickedness even among those who call themselves Christians? It is because they are Christians in name only and not in nature. Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again."

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Have you, friend, realized in your life what Jesus told Nicodemus he needed, the new birth from above, that inner spiritual quickening, that impartation of God's own Divine nature? If you haven't, let God clean you up inside and outside, for He is like fuller's soap (Mal. 3:2).

Jesus is still saying today, "Ye must be born again."—(Selected)

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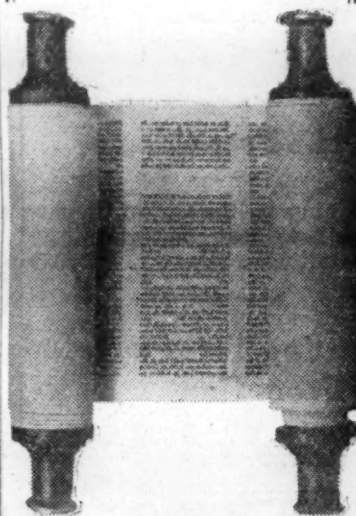
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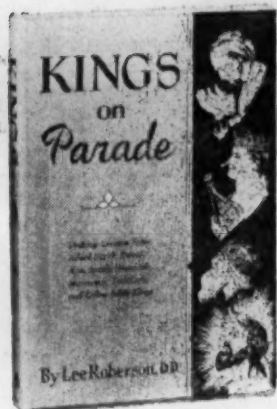
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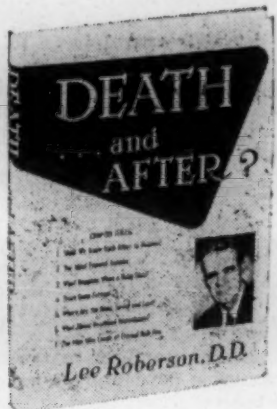
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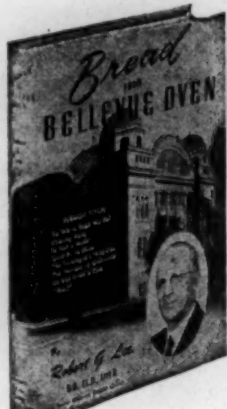
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## The Pleading of Faith

(Continued from page 13)

of the Medes and Persians, this could not be altered: the decree must stand. What then? How was it to be got over? Why, by meeting that ordinance by another. Another decree is issued, that although the people might rise against the Jews, yet the Jews might defend themselves; and if anybody dared to hurt them, they might slay them and take their property to be a prey. One decree thus counteracted another.

How often we may use the holy art of looking from one doctrine to another! If a truth looks black upon me, I shall not be wise to be always dwelling upon it; but it will be my wisdom to examine the whole range of truth, and see if there be not some other doctrine which will give me hope. David practiced this when he said of himself, "So foolish was I, and ignorant: I was as a beast before thee." And then he most confidently added, "Nevertheless I am continually with thee; thou hast holden me by my right hand." He does not contradict himself, yet the second utterance removes all the bitterness which the first sentence left upon the palate. The two sentences together set forth the supreme grace of God, who enabled a poor beast-like being to commune with himself. I beg you to learn this holy art of setting one truth side by side with another, that thus you may have a fair view of the whole situation, and may not despair.

For instance, I meet with men who say, "O sir, sin is an awful thing; it condemns me. I feel I can never answer the Lord for my iniquities, nor stand in His holy presence." This is assuredly true; but remember another truth: "The Lord hath laid on him the iniquity of us all"; "He was made sin for us, who knew no sin"; "There is therefore now no condemnation to them which are in Christ Jesus." Set the truth of the sin-bearing of our Lord over against the guilt and curse of sin due to yourself apart from your great Substitute.

"The Lord has an elect people," cries one, "and this discourages me." Why should it? Do not contradict that truth; believe it as you read it in God's Word; but hear how Jesus puts it: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." To you who are weak, simple, and trustful as babes, the doctrine is full of comfort. If the Lord will save a number that no man can number, why should He not save me? It is true it is written, "All that the Father giveth me shall come to me"; but it is also written, "And him that cometh to me I will in no wise cast out." Let the second half of the saying be accepted as well as the first half.

Some are stumbled by the sovereignty of God. He will have mercy on whom He will have mercy. He may justly ask, "Shall I not do as I will with my own?" Beloved, do not dispute the rights of the eternal God. It is the Lord: let Him do as seemeth Him good. Do not quarrel with the King; but come humbly to Him, and plead thus: "O Lord, thou alone hast the right to pardon; but then thy Word declares that if we confess our sins, thou art faithful and just to forgive us our sins; and thou hast said, that whosoever believeth in the Lord Jesus Christ shall be saved." This pleading will prevail.

When thou readest, "Ye must be born again," do not be angry. It is true that to be born again is a work beyond thy power: it is the work of the Holy Spirit; and this need of a work beyond thy reach may well distress thee. But that third chapter of John, which says, "Ye must be born again," also says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus, it is clear that he that believeth in Jesus is born again.

This brings me to a second remark: draw comfort even from a hard truth. Take this advice in preference to that which I have

already given. The Authorized translation here is very good, but I must confess that it is not quite so true to the woman's meaning as the American Revised Version. She did not say, "Truth, Lord; yet," as if she were raising an objection, as I have already put it to you; but she said, "Truth, Lord, for." I have gone with the old translation, because it expresses the way in which our mind too generally looks at things. We fancy that we set one truth over against another, whereas all truths are agreed, and cannot be in conflict. Out of the very truth which looks darkest we may gain consolation. She said, "Yes, Lord; for the dogs eat the crumbs which fall from their masters' table." She did not draw comfort from another truth which seemed to neutralize the first; but, as the bee sucks honey from the nettle, so did she gather encouragement from the severe Word of the Lord—"It is not meet to take the children's bread, and to cast it to dogs." She said, "That is true, Lord, for even the dogs eat the crumbs that fall from their masters' table." She had not to turn what Christ said upside down; she took it as it stood, and spied out comfort in it. Earnestly would I urge you to learn the art of deriving comfort from every statement of God's Word; not necessarily bringing up a second doctrine, but believing that even the present truth which bears a threatening aspect is yet your friend.

Do I hear you say, "How can I have hope? for salvation is of the Lord." Why, that is the very reason why you should be filled with hope, and seek salvation of the Lord alone. If it were of yourself, you might despair; but as it is of the Lord, you may have hope.

Do you groan out, "Alas! I can do nothing"? What of that? The Lord can do everything. Since salvation is of the Lord alone, ask Him to be its Alpha and Omega to you. Do you groan, "I know I must repent; but I am so unfeeling that I cannot reach the right measure of tenderness"? This is true, and therefore the Lord Jesus is exalted on high to give repentance. You will no more repent in your own power than you will go to Heaven in your own merit; but the Lord will grant you repentance unto life; for this, also, is a fruit of the Spirit.

If pardon be not a matter of human deserving, but of divine grace, then there is hope for me. Why should not I be forgiven as well as others? I laid myself at His feet, and gave up every hope but that which flowed from His mercy. Knowing that He would save every soul that believed in Jesus, I believed and was saved. It was well for me that salvation did not turn upon merit; for I had no merit whatever. If it remained with grace, then I also could go through that door; for the Lord might as well save me as any other sinner; and inasmuch as I read, "Him that cometh to me I will in no wise cast out," I even came, and He did not cast me out.

Rightly understood, every truth in God's word leads to Jesus, and no single word drives the seeking sinner back. If thou be a fine fellow, full of thine own righteousness, every gospel truth looks black on thee; but if thou be a sinner deserving nothing of God but wrath—if in thy heart thou dost confess that thou deservest condemnation, thou art the kind of man that Christ came to save, thou art the sort of man that God chose from before the foundation of the world, and thou mayest, without any hesitancy, come and put thy trust in Jesus, who is the sinner's Saviour. Believing in Him, thou shalt receive immediate salvation.

### III. Have Thou Faith in Him

Thirdly, in any case, whatever Christ saith or doth not say, HAVE THOU FAITH IN HIM. Look at this woman's faith and try to copy it. It grew in its apprehension of Jesus.

First, He is the Lord of mercy. She cried, "Have mercy on me." Have faith enough, dear hearer,

to believe that thou needest mercy. Mercy is not for the meritorious: the claim of the meritorious is for justice, not for mercy. The guilty need and seek mercy; and only they. Believe that God delighteth in mercy, delighteth to give grace where it cannot be deserved, delighteth to forgive where there is no reason for forgiveness but His own goodness. Believe also that the Lord Jesus Christ whom we preach to you is the incarnation of mercy: His very existence is mercy to you, His every word means mercy; His life, His death, His intercession in Heaven, all mean mercy, mercy, mercy, nothing but mercy. You need divine mercy, and Jesus is the embodiment of divine mercy—He is the Saviour for you. Believe in Him, and the mercy of God is yours.

This woman also called Him Son of David, in which she recognized His manhood and His kingship towards man. Think of Jesus Christ as God over all, blessed forever, He who made the heaven and the earth, and upholdeth all things by the word of His power. Know that He became man, veiling His godhead in this poor clay of ours: He hung as a babe upon a woman's breast, He sat as a weary man upon the curb of a well, He died with malefactors on the cross; and all this out of love to man. Can you not trust this Son of David? David was very popular because he went in and out amongst the people, and proved himself the people's king. Jesus is such. David gathered to him a company of men who were greatly attached to him, because when they came to him they were

a broken-down crew; they were in debt, and discontented; all the outcasts from Saul's dominions came around David, and he became a captain to them.

My Lord Jesus Christ is one chosen out of the people, chosen by God on purpose to be a brother to us, a brother born for adversity, a brother who has come to associate with us, despite our meanness and misery. He is the friend of men and women who are ruined by their guilt and sin. "This man receiveth sinners, and eateth with them." Jesus is the willing leader of a people sinful and defiled, whom He raises to justification and holiness, and makes to dwell with Himself in glory forever.

Oh, will you not trust such a Saviour as this? My Lord did not (Continued on page 16)

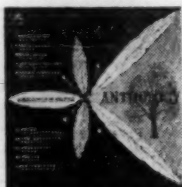
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## The Pleading of Faith

(Continued from page 15)

come into the world to save superior people, who think themselves born saints. But Jesus came to save the lost, the ruined, the guilty, the unworthy. Let such come clustering round Him like the bees around the queen bee, for He is ordained on purpose to collect the Lord's chosen ones, as it is written, "Unto him shall the gathering of the people be."

This believing woman might have been cheered by another theme. Our Lord said to His disciples, "I am not sent but unto the lost sheep of the house of Israel." "Ah!" thinks she, "He is a Shepherd for lost sheep. Whatever His flock may be, He is a shepherd, and He has bowels of compassion for poor lost sheep: surely He is one to whom I may look with confidence." Ah, dear hearer! my Lord Jesus Christ is a shepherd by office and by nature, and if you are a lost sheep this is good tidings for you. There is a holy instinct in Him which makes Him gather the lambs with His arms, and causes Him to search out the lost ones, who were scattered in the cloudy and dark day. Trust Him to seek you; yea, come to Him now, and leave yourselves with Him.

Further than that, this woman had a faith in Christ that He was like a great householder. She seems to say, "Those disciples are children who sit at table, and He feeds them on the bread of His love. He makes for them so great a feast, and He gives to them so much food, that if my daughter were healed, it would be a great and blessed thing to me, but to Him it would be no more than if a crumb fell under the table, and a dog fed thereon." She does not ask to have a crumb thrown to her, but only to be allowed to pick up a crumb that has fallen from the table. She asks not even for a crumb which the Lord may drop; but for one which the children have let fall: they are generally great crumb-makers. I notice in the Greek, that as the word for "dogs," is "little dogs"; so the word rendered "crumbs" is "little crumbs"—small, inconsidered morsels, which fall by accident. Think of this faith. To have the Devil cast out of her daughter was the greatest thing she could imagine; and yet she had such a belief in the greatness of the Lord Christ, that she thought it would be no more to Him to make her daughter well than for a great housekeeper to let a poor little dog eat a tiny crumb that had been dropped by a child. Is not that splendid faith?

And now, canst thou exercise such a faith? Canst thou believe it—thou, a condemned, lost sinner—that if God save thee it will be the greatest wonder that ever was; and yet that to Jesus, who made Himself a sacrifice for sin, it will be no more than if this day thy dog or thy cat should eat a tiny morsel that one of thy children had dropped from the table? Canst thou think Jesus to be so great, that what is Heaven to thee will be only a crumb to Him? Canst thou believe that He can save thee readily? As for me, I believe my Lord to be such a Saviour that I can trust my soul wholly to Him, and that without difficulty. And I will tell you something else: if I had all your souls in my body, I would trust them all to Jesus. Yea, and if I had a million sinful souls of my own, I would freely trust the Lord Christ with the whole of them, and I would say, "I am persuaded that He is able to keep that which I have committed to Him against that day."

Do not suppose that I speak thus because I am conscious of any goodness of my own. Far from it: my trust is in no degree in myself, or anything I can do or be. If I were good I could not trust in Jesus. Why should I? I should trust myself. But because I have nothing of my own, I am obliged to live by trust, and I am rejoiced that I may do so.

My Lord gives me unlimited credit at the bank of faith. I am very deeply in debt to Him, and I am resolved to be more indebted still. Sinner as I am, if I were a million times as sinful as I am, and then had a million souls

each one a million times more sinful than my own, I would still trust His atoning blood to cleanse me, and Himself to save me. By Thy agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, by Thy intercession for the guilty at the right hand of God, O Christ, I feel that I can repose in Thee. May you come to this point, all of you; that Jesus is abundantly able to save.

You have been a thief, have you? The last person that was in our Lord's near company on earth was the dying thief.

"Oh!" but you say, "I have been foul in life; I have defiled myself with all manner of evil." But those with whom He associates now were all of them once unclean; for they confess that they have washed their robes, and made them white in His blood. Their robes were once so foul that nothing but His heart's blood could have made them white.

Jesus is a great Saviour, greater than my tongue can tell. I fail to speak His worth, and I should still fail to do so, even if I could speak heaven in every word and express infinity in every sentence. Not all the tongues of men or of angels can fully set forth the greatness of the grace of our Redeemer. Trust Him! Are you afraid to trust Him? Then make a dash for it. Venture to do so.

"Venture on him, venture wholly; let no other trust intrude."

"Look unto me," saith He, "and be ye saved, all the ends of the earth: for I am God, and there is none else."

Look! Look now! Look to Him alone; and as you look to Him with the look of faith, He will look on you with loving acceptance and say, "Great is thy faith: be it unto thee even as thou wilt." Thou shalt be saved at this very hour; and though thou camest into this house of prayer grievously vexed with a devil, thou shalt go out at peace with God, and as restful as an angel. God grant thee this boon, for Christ's sake. Amen.

### Claim God's Mercy Now!

The great preacher, Spurgeon, has been in Heaven nearly sixty years. Now let this editor urge every unsaved reader to run now to Jesus, confessing your own unworthiness and sin, pleading His mercy, and accepting His freely offered forgiveness!

Jesus said plainly, "Him that cometh to me I will in no wise cast out" (John 6:37). It is promised in the Word of God, "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). If you will here and now confess your sinfulness, your unworthiness, and honestly turn your heart from your sin, coming to Jesus for cleansing and forgiveness and salvation, He will save you now. I urge you to trust Him, to claim Him, to set out to

live for Him beginning this very day.

If you will turn from sin and trust this merciful Saviour today, will you please sign the following decision form, copy it in a letter to the editor and mail it at once. Oh, accept God's mercy. Take His forgiveness and salvation today! They are free.

Evangelist John R. Rice  
Editor, THE SWORD OF THE LORD  
214 West Wesley, Wheaton, Ill.

Dear Brother Rice: I read Spurgeon's sermon, "The Pleading of Faith," and I confess that I, too, am a poor, lost sinner, guilty,

undeserving. I honestly want to be forgiven and changed. I here and now turn from my sins in my heart, I confess my wicked heart and life, I come to Jesus to claim His forgiveness. I believe that He died to save me and is willing to save me. Here and now, this moment, I depend upon Him, I give Him my heart by faith and claim Him as my Saviour. I will set out to live for Him and will claim Him openly as my Saviour.

Signed \_\_\_\_\_

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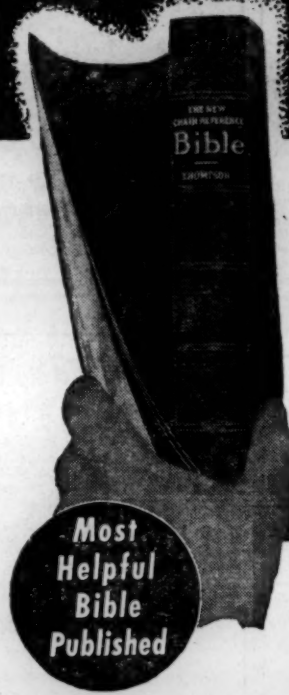
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